THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away*" (Ps. 90: 10).

No. 2, Vol. LXXIX. Thursday, January 11, 1917. Price One Penny.

A SEASONABLE SALUTATION FROM THE FIRST PRESIDENCY.

CHRISTMAS of nineteen hundred and sixteen comes laden with good things and good tidings to the Latter-day Saints. Notwithstanding the terrible condition of the great nations in Europe, and the prolonged internal disturbances in our neighboring republic in this land, the prosperity that has prevailed in the United States, of which Utah has enjoyed her full share, with the prospect of immediate future progress and blessings, sheds a glow of rich sunshine and hope upon the present holiday season. In this the saints thankfully participate, and have great cause for rejoicing. In common with all the people of this thriving State, we are blessed with peace and plenty, with health and increase, with order and liberty. The abundant harvests of the year, the wealth that has come from field and farm, from orchard and garden, from manufactures and commerce, from ranch and mine, from hill and vale, from varied interests, and from every point within our borders, should silence all complaint and inspire a feeling of contentment, and evoke praise to the Giver of all good. The Latter-day Saints not only enjoy these rich favors, but have cause for gladness in the knowledge of the truth revealed from heaven, and their fellowship with Him whose birthday is celebrated throughout Christendom. For they have become one in Christ through His gospel and the acceptance of His precepts and His Spirit, and they have special reason for rejoicing at this festive season.

While the whole world is measurably affected for good by the coming and mission of the Great Teacher, whose advent formed a new era, whose life and precepts have influenced mankind in so marvelous a manner, only those who have received Him in His

true character as the actual Son of the eternal God, the Redeemer of mankind, the atoning sacrifice, the Resurrection and the Life, can grasp the importance and beneficence of the Nativity, and rightly celebrate His mortal birth and honor, His eternal and rightful Kingship, and none but those who compose the Church that He has Himself rebuilt, and to which He has revealed anew His power and light, and upon which He has bestowed divine authority, can possibly enter into the realities of His divinity and love and glory. To them Christmas is truly a heavenly, holy day.

The conflicts and calamities of the times were foretold by Christ in plain and pointed language. They are among the signs of His second advent. They were to precede His appearance as the Prince of Peace. As they surely fulfill what He declared should herald His coming and Kingdom, so certainly will that promise of His personal return in majesty be accomplished. It is in faith of those words that we hail each succeeding Christmas as one step nearer to the great consummation, and extend greeting to those who are baptized unto Him, bidding them to rejoice and be glad in the glorious assurance of the approaching reign of righteousness and peace.

The Church established by Christ in these latter days is growing in strength, increasing in numbers, developing the powers with which He has endowed it, and gaining in the recognition which is sure to come, of the sincerity of its faithful adherents and self-sacrificing ministers. At home the splendid organization which the Savior has set up is expanding in its powers for good, reaching out to all the members in efforts for their spiritual growth and general welfare. Abroad the missionaries, though unable to carry the gospel message to the seats of war, have been wonderfully successful since our last Christmas message, breaking down prejudice, defending the principles divinely revealed, and bringing thousands of honest souls into fellowship with the Church. Every foreign, as well as American mission, is thriving and prosperous. Freedom of speech is enjoyed by our advocates. The literature of the Church is being widely distributed and greatly appreciated. Calls for it come continually from desiring minds awakening to the falsehoods of our detractors, and responses are made as opportunity offers. Public journals, once hostile because of misinformation, are opening their columns to facts and explanations which place our true position before the people, and our cause is thus assisted greatly. Church publications are in big demand. Dr. Talmage's *Jesus The Christ* is in its fourth edition, every one being exhausted as soon as printed. Tracts and pamphlets are furnished in large numbers by our Bureau of Information. The Book of Mormon is receiving a wide circulation in the United States missions, and there is a general change in the public attitude towards the Church. When the virulent efforts of our maligners are considered, their utter failure to accomplish their

designs, resulting in giving aid to that which they seek to destroy, it is suggestive of an overruling Providence, and the triumph of truth over error which will ultimately become universal.

Newly acquired buildings for places of worship in many cities abroad add largely to the increase of opportunities for the spread of the gospel and the worship of God by members of the Church. So also with the erection or enlargement of chapels and meeting houses in the wards and stakes of Zion, in the modern improvements and conveniences suited to the times. Amusement halls, gymnasiums, etc., under Church regulations, afford proper recreation for our young people, and the recently organized movements for the preservation of decorum in dancing and in dress are working desired reform in these important particulars. We urge upon the local Church authorities the need for wisdom and careful supervision in these matters during Christmas festivities and on all other occasions, that purity and virtue may be upheld, and decency be strictly maintained.

The cause of education has received full attention and assistance from the funds of the Church. While the State provides liberally for the common school and high school system, it is properly limited within secular lines, and, therefore, ecclesiastical teaching and influence must be supplied from ecclesiastical sources, and a constant increase of appropriations is needed to meet growing financial demands. These total a very large sum, in addition to the outlay for school edifices. Satisfactory progress is being made in the grade of our teachers, the courses of study and the acquirements of the pupils of both sexes, who are thus favored with correct instruction in religion and morality.

The duty of rendering to the Lord one tenth of each member's interest, to be paid when received, is generally understood and practised with commendable punctuality and fidelity by most of the people. They receive full returns in temporal prosperity, as well as in spiritual gifts and inspiration, and the revenue thus obtained is expended fully and entirely for Church interests. This is vouched for by the auditing committee in their regular reports. The poor receive a large proportion of the tithing for their support or relief, as well as the offerings gathered on fast day for their special benefit. The return fares of missionaries, when they have served their time abroad, after furnishing there the means for their own support, require also a large expenditure. The maintenance of mission headquarters at many important points, form no inconsiderable item in the general outlay. To this must be added the cost of support for the regular temple workers, and the hands employed in the Church offices; also the repairs and improvements in those structures call for repeated expenditures.

The Temple now building in Canada is rapidly approaching completion. It is receiving due attention and needful supplies.

It will be a splendid addition to the Houses of the Lord wherein the work of salvation is in daily observance. The year 1917 will doubtless give the north this long-desired opportunity for the administration of the higher sacred ordinances, and open new means for rejoicings on earth and in the spirit sphere. The Temple at Laie, in Hawaiian Islands, is also nearing completion. The natives of the Pacific Islands are joyfully looking for the great blessing of ministering therein for the redemption of the living and the dead, in which their faith is deep and thorough. Here it will be timely to suggest to a number of our zealous friends that the Hawaiian Temple is to be for the use of the natives of the Islands in the Pacific, and for a long time after its dedication will not be available for large numbers of visitors. The idea of getting up big excursions for the opening ceremonies and immediately subsequent ministrations, is not feasible. The Hawaiian membership numbers a little less than ten thousand souls, including children, scattered over a number of Islands. Laie, where the Temple stands, by the shortest route is thirty-five, and by the longest is forty-eight miles from Honolulu, and could not take care of a great crowd of visitors. Temples in Salt Lake City, Logan, Manti, and St. George, afford ample opportunities for ordinance work here, and other facilities will come in due season. "A word to the wise" should be sufficient.

The splendid building for Church offices is now attracting favorable comment from people of all faiths, parties, and persuasions. It is chiefly of Utah materials, and has received the care and skill of competent architects and workmen. It will be an ornament to the city, and a credit and convenience to the Church. Soon after the opening of the new year it will be ready for occupation. It has cost much more than originally estimated, but its grand exterior and internal adornments will well repay the expenditure, and it will stand as a monument to the taste and thoroughness of its promoters, and an exhibit of Utah's resources and industries that will carry her fame to the ends of the earth.

The public buildings, private dwellings, comfortable homes, fine farms, splendid ranges, stock and sheep herds, wonderful mines, magnificent railroads, electric-lighted towns, telephone and telegraph connections which put us in communication with the great world, its marts and wealth and marvelous productions, place our State in a proud position among the most progressive communities. We are rapidly coming to the front in music, art, science, law, and literature, and all this is but a galaxy of stars that in the future as glowing suns will shine with such lustre that Utah will be the admiration of the world, and the faith of its people will be a guide to millions of seekers after truth and righteousness.

The beet-sugar industry is an important factor in the sum of Utah's activities, and during the past year has advanced greatly in the markets of the country. It has reached a point far above

the expectations of its founders, and gives satisfactory returns to its investors. It was started under the auspices of the Church, and for a long time was maintained under trying disadvantages; but predicted success has been achieved, and the objects in view at its beginning have been attained. It has provided labor for many industrious hands, paid farmers vastly greater remuneration than was obtained from other crops, circulated much money in business circles, and enriched the State immensely, its benefits extending in every direction and to almost every household.

The changes that have taken place through the passing away of notable men and women, have reminded us of the uncertainty of human life. The sudden departures of President Francis M. Lyman, of the Council of the Twelve, and Elder Joseph S. Wells, of the Presidency of Ensign stake, were a great trial, not only to their immediate relatives, but to the entire Church and the whole state. They each rounded up the work for which they came on earth, and their memory is sweet and wholesome. Their places have been filled by competent servants of the Lord, who will strive to emulate their good deeds and follow their splendid example. Elder Heber J. Grant, being next in order of ordination, naturally took the position of President of the Twelve Apostles, for which he is well fitted by long experience and eminent abilities. Such changes emphasize the truth that in this Church there will always be found competent successors to those who are removed to higher spheres beyond the veil. It is so with leaders required to fill places in presidency or other important positions. Elder Hyrum M. Smith, of the Council of the Twelve Apostles, with his talented wife, figured prominently for three years in the European mission during a most trying period in its history. They have returned, and Elder George F. Richards, also one of the Twelve, is now filling the post of President ably and diligently. Elder Theodore Tobiason, who presided over the Swedish mission, is succeeded by Elder A. P. Anderson. Elder Hyrum W. Valentine, who remained for a long time as president of the Swiss mission during the conflict on the continent, is now succeeded by Elder Angus J. Cannon, who, with his family and associates, has reached Basel after difficult and trying experiences. Thus the Church, which is a live organization, develops its own requirements and supplies its own authorities according to the needs and changes that occur.

The certainty of the persistence of man's spirit when the body has finished its earthly mission, and the progress of the "better part" in worlds eternal, with the fond assurance of an actual resurrection, and a reunion of family associations ordered under Divine laws and covenants, robs death of its terrors, and sheds light upon the darkness of sorrow and doubt. It is full faith in the promises and powers of Him who was raised from the tomb, and is Himself the Resurrection and the Life, that gives joy to the

bereaved, and renders Christmas such a time of gladness, as commemorative of the birth of the world's Redeemer, who will raise all mankind from their sleeping dust, and reward each according to his works. While singing carols concerning the birth of the Babe of Bethlehem, we can join in anthems declaring "Christ is risen," and therefore we shall rise! Death is but a temporary conqueror. Christ is King, with power over all things in heaven and upon the earth, and His coming and reign are at hand.

We extend to our brethren and sisters the glad hand of fellowship and good will at this Christmas season. We labor for their benefit, and rejoice in their advancement. We invoke the Divine blessing for them and their families and posterity to the latest generation. We wish them, and all mankind, a happy Christmas. We pray that He who overrules all things, to bring about His own purposes, will soon quell the raging of the nations and bring about peace on earth, good will to men. We believe that despotism and tyranny will eventually be put down, and righteousness and equity will prevail. But this will require the exercise of Almighty power, and it will be swayed by the incomparable Nazarene, clothed with immortality and Godlike authority. And in looking for His appearance, and His kingdom, we exhort the saints to prepare for His advent. He will come in the might of His Eternal Father. Let all the people rejoice over the prospect. Let the mountains shout for joy and the vales reverberate the glad acclaim, and all humanity bow the knee to the King of kings, whose earthly birth we fervently celebrate.

JOSEPH F. SMITH,
ANTHON H. LUND.
CHARLES W. PENROSE.

JOHN PHILLIPS MEAKIN.

SALT LAKE papers received recently bring word of the death, in Washington City, on the 4th of December, 1916, of Mr. John Phillips Meakin, a well-known lecturer and fraternalist, who has been a resident of Salt Lake City for many years.

Mr. Meakin was a native of England, and was 66 years old. He came to Utah when he was 19 years old. Later, his parents and other members of his family came to Salt Lake. Forty years of his life he resided in the State of Utah, traveling extensively both in that State and outside, giving lectures and other entertainments. Six years ago, through the efforts of Senator Reed Smoot, he was appointed to a federal post at the national capital.

Mr. Meakin was the author of several books. He wrote, *Think Points*, *Talks on Manhood*, *From the Four Winds*, and *Leaves of Truth*. In the last-named volume he paid a tribute to "Mormonism" and to Utah. The tribute follows:

"The 'Mormons' have been called a menace. Uncle Sam need have no fear of a people who are brave and industrious, who cultivate the divine art of music, who sing and teach their children, to sing, who are happy and contented in their mountain homes. Uncle Sam need not be afraid of a church that has the best kind of charity and takes care of its poor. A state is not a menace that has sent many of the best and brainiest men and women in the Union into the world—sculptors, artists, vocalists, musicians, preachers, soldiers, sailors and statesmen.

"It is an absurd idea that the state, or states, can be a menace, whose people are chaste and virtuous, who love children and welcome them into the world with songs of joy. The country is safe where the women prefer the dashing boy and the pretty girl for their pets rather than a bull canine or a Maltese feline.

"Uncle Sam need have no fear of a state whose public school system ranks among the best in the United States; that possesses school buildings which, for general excellence, are not outclassed in the whole United States: where there stands an investment of one hundred dollars for every child of school age. The people of Utah have their eyes on the stars, but they keep pegging away on earth.

"The 'Mormons,' it strikes me, will keep pegging away. Through all the ages, in the realms of art, science, inventions, discoveries and progress, there always have been knockers. All good springs from eternal combat. The 'Mormon' people will never be a menace to good government under the Stars and Stripes of Old Glory."

Mr. Meakin was one of the organizers and a life member of the Knights of Pythias. He was also one of the founders of B. P. O. E. He was a member of the Eagles and Woodmen of the World.

He is survived by his widow, five sons, Dr. Fred. W. of Salt Lake, Charles W. of Salt Lake, Hardie of Somerville, Mass.; W. Hall of Los Angeles; Robert I. of New Orleans; also one brother, F. O. D. Meakin of Salt Lake, and three sisters, Mrs. Henrietta Johnson, Mrs. Lila Beckstead, and Mrs. Mary Comer of Salt Lake.

Senator Reed Smoot pushed a measure through the Senate appropriating $600 for the widow.

WE are not apt enough to think of our daily work, as the Good Shepherd's pasture field. We are too apt to give heed to a miserable distinction between the sacred and the secular, and to seek to get out from what we call the secular into what we call the sacred, that we may find spiritual pasture fields. * * * The daily toil is a real spiritual pasture field; and the best of herbage we shall find it, if we will have it so, if we will take into it the motive of pleasing God, and so of doing in it our very best.—WAYLAND HOYT, D.D.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 11, 1917.

EDITORIAL.

PREMATURE PEACE TALK.

If the peace note issued by the German government awakened a hope that the nations at war would immediately lay down their arms and meet around a table in friendly conversation, that hope is now known to have had no firmer foundation than the natural wish that the conflict would cease. The reply of the Entente powers makes it clear that their determination is firmer than ever to continue the struggle until it shall be possible to secure full reparation (as far as this can be done) for the injuries inflicted, and satisfactory guarantees for the future peace of Europe.

There are especially two points in the German note which are held to constitute a bar to a favorable consideration of the peace overtures at present. One is that the Government insists on meeting its opponents as conqueror; the other is, that it repudiates the responsibility for the war, and attempts to throw the burden of guilt upon the shoulders of the other powers. In the view of the governments allied against the Central powers, there can be no peace conference as long as these claims are maintained. The pitcher is broken, as the ancients expressed it, at the very threshold.

But it would, nevertheless, be incorrect to suppose that the peace talk occasioned by the official notes is all in vain, or that the day of peace is not brought nearer thereby.

The German note means that the German *people* want peace. It means that someone, in the wild orgies of the death dance of nations, has seen the writing on the wall—*mene, mene, tekel, upharsin*—and felt the necessity of pausing long enough to grasp the meaning thereof. This fact must not be forgotten just now. The German people realize that they have had enough of war. It is said that the Chancellor's speech in the Reichstag, announcing that peace overtures had been made, was received with wild enthusiasm in Berlin. Men rushed wildly from cafés and restaurants to snatch up the newspapers. Strangers shook hands excitedly with each other, and women crowded the churches where Protestant pastors, and Roman Catholic priests offered up extempore prayers for peace. Such, it may be concluded, is the true sentiment among the German people, upon whose shoulders the heaviest burdens rest, and it may further be concluded, that the governing class may, before long, find it beyond its power to

withstand the pressure of popular sentiment, and, accepting the inevitable, ask for peace on the often stated, and well understood terms of the Allies. In other words, the sober sense of the people may make itself felt in Germany, as it did in France during the disastrous war in 1870-1. The peace note has given an impetus to the peace movement among the rank and file of the German people. It has made it possible for those who long for peace to give vent to their feelings, and when the sentiment becomes too strong for the war party to suppress, peace will come. The peace notes may, therefore, not be in vain, even if the results are not visible immediately.

Guarantees for the future preservation of peace are, perhaps, the most important of the demands made. Without some safe-guard of the industrial, commercial, and similar interests of the nations, recuperation from the devastation inflicted during these years of combat will be slow, indeed. The world's resources have been wasted to such an extent, that the energy of future generations must be directed entirely towards production, instead of waste and destruction. The nations must take up agricultural pursuits and make every inch of ground yield something. They must reclaim waste places, and make the desert blossom as the rose. They must build canals and roads in the interest of peaceful pursuits. This means that they must cease wasting time and means on armies and navies, and apply themselves to the production of the necessaries and comforts of life. They must, as the prophets of ancient Israel put it, "beat their swords into plowshares, and their spears into pruninghooks." It is, therefore, absolutely necessary that some agreement is entered into by which this work of reconstruction can go on undisturbed. That is the guarantee asked for. There is no other real security for peace than an agreement to reduce armaments, and a pledge to submit all questions of international dispute to a competent court.

It is to be hoped that the present war, with its widespread devastation, misery, and sufferings, will have prepared the children of men to receive the gospel of peace, as now proclaimed by the elders of the Church. That is the gospel of human brotherhood. The Latter-day Saints are the standard-bearers of that gospel in the world. When the world will receive it in humility and turn in repentance to God, there will be peace, based on justice, truth, and brotherly love, and that peace will be permanent.

J. M. S.

"THE Lord has given us a work to do, and by His help we shall do it. He has placed the gospel of life and salvation in our hands, and we have carried it from the rivers to the ends of the earth without begging all over the world for a little help and charity. We can go trusting in God."—JOHN TAYLOR.

PEACE OFFER THAT WAS NOT ACCEPTED.

On the 12th of December last, the German Chancellor announced that his government had issued a note to the governments of the Entente allies, proposing a conference for the discussion of peace terms. The document, which was signed by representatives of the governments of the allies of Germany, as well as by those of the German government, is reproduced here:

"The most terrific war ever experienced in history has been raging almost two years and a half over a large part of the world, a catastrophe which thousands of years of common civilization was unable to prevent, and which injures the most precious achievements of humanity. The spiritual and material progress which was the pride of Europe at the beginning of the twentieth century is threatened with ruin.

"Germany and her allies—Austria-Hungary, Bulgaria, and Turkey—gave proof of their unconquerable strength in this struggle. They have gained gigantic advantages over adversaries superior in number and war material. Our lines stand unshaken against the ever-repeated attempts made by armies of enemies. The last attack in the Balkans has been rapidly and victoriously overcome.

"The most recent events have demonstrated that a further continuance of the war will not result in the breaking of the resistance of our forces, and the whole situation with regard to our troops justifies our expectations of further successes.

"The four allied Powers have been obliged to take up arms in order to defend justice and the liberty of national evolution. The glorious deeds of our armies have in no way altered their purpose. We have always maintained the firm belief that our own rights, and justified claims, in no way control the rights of these nations. Our aims are not to shatter nor annihilate our adversaries.

"In spite of our consciousness of our military and economic strength, and our readiness to continue the war (which has been forced upon us) until the bitter end, if such be necessary, at the same time, prompted by the desire to avoid further bloodshed, and to make an end of the atrocities of war, the four allied Powers propose to enter forthwith into peace negotiations.

"The propositions which they bring forward for such negotiations, and which have for their object a guarantee of the existence of honor and liberty of evolution for their nations, are, according to their firm belief, an appropriate basis for the establishment of a lasting peace.

"If, in spite of this offer of peace and reconciliation, the struggle should go on, the four allied Powers are resolved to continue it until a victorious end; but they solemnly decline every responsibility for this before humanity and history.

"The Imperial Government, through the good offices of your

Excellency, ask the Government for (here the name of the neutral Powers) to bring this communication to the knowledge of the Government of (here the name of the belligerents)."

Great interest was manifested in this movement, in neutral as well as belligerent countries, and the question was asked everywhere, "What will the reply be?"

This question has been answered. On the 30th of December, 1916, the reply of the Entente powers was published. It was a refusal to accept the invitation to a conference. The following are the main points in the reply:

"Fully conscious of the gravity of this moment, but equally conscious of its requirements, the Allied Governments, closely united to one another, and in perfect sympathy with their peoples, refuse to consider a proposal which is empty and insincere."

"It is a sham proposal, lacking all substance and precision. * * * Less an offer of peace than a war manœuvre. * * * Nothing more than a calculated attempt to influence the future course of the war, and to end it by imposing a German peace."

"The German proposals are illusory. Germany makes two untruthful claims—that she has won the victory, and that the Allies were responsible for the war. These claims render sterile all attempted negotiations."

"No peace is possible so long as the Allies have not secured reparation of violated rights and liberties, recognition of the principle of nationalities, and of the free existence of small States, so long as they have not brought about a settlement, calculated to end once and for all, forces which have constituted a perpetual menace to the nations, and to afford the only effective guarantees for the future security of the world."

"Germany's promises are no sufficient foundation on which to re-establish the peace which she broke."

"While Germany is proclaiming peace and humanity, she is reducing the Belgians to slavery."

J. M. S.

A TESTIMONY.

I CANNOT think of a better way of utilizing the few moments on my hands, than by endeavoring to put into words the conviction I have that the gospel is true. I write as a Latter-day Saint, and the gospel referred to is the plan of life and salvation made lucid through the instrumentality of Joseph Smith, the "Mormon" Prophet. Why will not mankind accept what is most reasonable as being most probably right, in the matter of religion? There never was better logic than is expressed by the words of our poetess, "Truth is Reason"; and to my way of thinking, there never was

anything so palpably reasonable as "Mormonism," in its every and most minute aspect. Let us consider the blunt facts.

Prophets were since the world began; past tense! A Prophet to-day is a "hooligan," even though the revelations given through him make a million people profoundly happy because of their reasonableness; present tense! Samuel, David, Joseph, Daniel, and others, all received their callings from on high, while they were yet boys. Past tense, oh, so easy to believe, or pretend to believe! To many leaders of religions thought to-day, the chief absurdity in the claims of the latter-day prophet, is that he was a mere lad when he first received a heavenly vision. I know of no Scriptural record of a woman ever being chosen by God to give a "Thus saith the Lord!" to a nation. To-day, in this particular district, at any rate, women are accepted as direct emissaries from the God of heaven, to set up His Church here on earth. Incidentally, it might be noticed that Scripture forms a prominent part in the revelations of these prophetesses, and to me it is pertinent to reflect that the devil made free use of the Scriptures in his "revelations" to Eve, and also to the Savior. I might also state that a certain woman, who is a slave to lust and several of its sister-evils, often has messages from the unseen world, couched in the most beautiful language; also containing lengthy Bible quotations. This woman I know as well as I do my own sister, and there is not a shadow of doubt as to the actuality of her revelations. The point is, that revelations may be and have been given through Lucifer, Son of the Morning, and he invariably purloins the words of God, and other choice rhetoric, to convey his diabolical messages.

The Church of Jesus Christ of Latter-day Saints, as an organization, is absolutely similar to the primitive Church. All other church organizations differ from the original Christian Church in many respects. After enumerating the officers in the Church, Paul, in his Epistles to the Corinthians and to the Ephesians, plainly and emphatically states that those officers were to remain in the Church until we all come to a unity of the faith, etc. The Church, with its officers, is likened unto a perfect body, in which one member, however small, could not say to another, "I have no need of thee." Chosen servants, or officers, of the Lord have always constituted the Priesthood, and speaking of this holy calling, Paul says, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." As Christ Himself pointed out, a man cannot choose and appoint himself to the Priesthood, but must be chosen and ordained by Him through revelation. Aaron was chosen by Moses, through revelation, as also was Joshua, and the ordination ceremony was the laying on of hands of Moses and Eleazar the priest. Gather from the Scriptures all the details possible in connection with the Priesthood of God and the Church organized by Christ, and compare them with the

"Mormon" Church and Priesthood, and you will find a perfect similitude. Not so with any other church extant the world over. The Bible says, "Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." When sickness comes my way, the elders administer to me, and I am healed. Occasionally a brother or sister in the Church will speak in tongues, and another interpret; will often prophesy, and their propheeies come true; pray, and their prayers are answered. Members are called saints, as they were in the primitive Church, and enjoy all the spiritual blessings which prevailed among the saints of old.

A "Mormon" accepts the plain teachings that a man must be baptized for the remission of sins, and have hands laid upon him for the reception of the Holy Ghost, and having done this, he claims special guidance in his every walk of life. He not infrequently dreams dreams, which enlighten him in connection with his duties toward God and man, and feels endowed with a special capacity to know who and what is good. The Bible instructs him to expect these and countless other blessings, not one of which does he find it impossible to obtain.

I will close these remarks, although I have hardly touched upon the fringe of the beauties of the meaning of what my membership in the "Mormon" Church is to me. The deep teachings of eternally progressive intelligence, virtue, wisdom, union, might, youth, and greatest of all, love, are too inspiring and unspeakably glorious to be dealt with by me. Suffice it to say, that insignificant and weak as we all must feel, when meditating upon these things, nothing will be withheld from you or me if we will only learn to obey whatever laws are revealed to our understanding each day. Jesus the Savior has made it possible for us, through His gloriously sacred atonement, and our own implicit obedience to His commandments and exhortations, to become joint heirs with Him as a progressive God, worlds without end; yea, a progressive God, but withal the very embodiment of meekness and love.

CONTRIBUTOR.

CLEANLINESS.

THE religion of the Latter-day Saints is essentially a practical one. Obedience to its principles will surely lead to the perfecting of the entire being of man. The purpose is to lead us from evil and impurity to righteousness and holiness. It is not only necessary that our minds should be instructed in the principles of eternal truth, and our hearts purified through obedience to the same, but also that our bodies should be kept clean and pure, that they may be fitting temples in which the Spirit of God may dwell. The people of God in all ages have been instructed to keep them-

selves clean and pure. In ancient Israel this was emphasized by the institution of various ceremonies requiring washings and purifications. In the New Testament there are frequent references to the same matter. In one place the saints are spoken of as being "cleansed from all filthiness of flesh and spirit, perfecting holiness in the love and fear of God." The saying has been current in the world for ages that "Cleanliness is next to godliness." We might go farther and assert that it is an essential part of godliness. The Latter-day Saints, by virtue of their obedience to the everlasting gospel, are entitled to receive the gift of the Holy Ghost, and they will find that, through cleanliness of body and mind, they will receive the same in a richer and fuller measure than is otherwise possible.

It is true that many people are engaged in work that is necessarily of such a nature as to render personal cleanliness rather a difficult matter. Notwithstanding that, the pleasure and satisfaction to be derived from it, will amply compensate for the effort necessary. To the humble toiler, leaving the dirty factory or machine shop, how refreshing it is to enter a home that is clean and attractive. It is pleasant and refreshing to be there. Soap and fresh air can go a long way in making the lowliest home sweet and tolerable. To the weary son or daughter of toil it is restful and inspiring. It lifts the mind above the toil and drudgery of the day, and gives an interval in which to breathe a purer atmosphere. They are thus enabled to feel that they are not degraded by their conditions, but that their desires and aspirations for purity and pleasant surroundings can assert themselves wherever they are. Personal cleanliness is also favorable to health. Our bodies are continually throwing off waste matter, by innumerable pores. This needs to be removed from the body by frequent ablutions. If this is not done, the pores of the body become clogged, and an unhealthy condition is the result. Besides, it is most offensive to those with whom we live and associate. Domestic affection is promoted and preserved by a due regard for personal cleanliness. There is a sweetness and charm associated with it that is well worth the effort necessary to secure. In homes where there are children this matter becomes especially important. If the home surroundings are clean and attractive, the children will take greater pleasure in remaining there. It will thus affect their character and lives to a very great extent. "Even from the body's purity, the mind receives a secret, sympathetic aid." Personal cleanliness is so closely related to purity of thought and action, that parents should do all in their power to recognize and teach it by precept and example in their families.

It is very important that our places of worship should be kept scrupulously clean. When it is otherwise, the influence is repellent and degrading. It is inconsistent with the elevation of the mind that is necessarily associated with the true spirit of worship.

As the lowliest home, if tidy and well ordered, may be rendered sweet and attractive, so our meeting-places may be rendered acceptable for the worship of the Most High, when all is clean and orderly. The psychological effect of cleanliness is more marked, perhaps, in connection with divine worship than in any other direction. It has a tendency to raise the thoughts upward and to suggest to the mind the perfect holiness of the Lord. On the other hand, unsuitable surroundings and conditions tend to hinder the spirit of worship, being entirely inconsistent therewith. Those who have been accustomed to worship in beautiful churches, where everything is bright and attractive, are apt to be impressed most unfavorably as to a religion whose devotees worship under such conditions, and the spirit and genius of whose religion is expected to be reflected to some extent in the place and manner of their worship. Assuredly the saints of God, wherever they may be, and however humble their surroundings, ought to endeavor to make their worship truly represent their appreciation of the privilege of knowing and worshiping the true and living God. To this end, cleanliness and perfect order are indispensable conditions.

When due regard is given to this important matter by us personally, and in our homes and places of worship, then the cumulative moral result cannot fail to effect for good the hearts and lives of all concerned. It is of the utmost importance that everything should be contributory to this supreme end. The Latter-day Saints, above all people, should be mindful of these things. They have been called to live a higher life than their fellows. There has been given to them a fuller knowledge of the holiness and excellence of the Lord and of their relationship to Him, than is possessed by the world. In order to become members of His Church, they have been baptized according to the divine command and pattern, and have thereby had their sins remitted. They are now required to walk in newness of life, striving to keep all the commandments. The Apostle Paul, writing to the members of the primitive church, says that uncleanness and filthiness should not be as much as named among the saints. The trend of teaching in the Church in these days is exactly the same. The Apostle John makes purity a decisive test as to those who belong to the family of God, in the following words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure" (I. John 3: 2, 3).

While giving attention to cleanliness in the directions indicated, and reaping the moral benefits that indirectly result from the same, it is still necessary that purity of mind and character should be directly cultivated. Indeed, we ought to set the complete ideal of purity before us, and endeavor to realize it fully in

every department of life. Even the thoughts that we entertain leave a permanent impress upon the mind and character. We should not, therefore, allow ourselves to entertain thoughts contrary to what we ought to be or to do. On the other hand, if we set ideals of purity and virtue before us, and dwell upon them frequently, we shall find ourselves growing in that direction. The law operates unerringly, either for good or ill; if we will avail ourselves of its wonderful potency, it will help us to overcome weakness and evil, and enable us to attain unto that purity and holiness without which we cannot hope for salvation in the kingdom of God.—*Liahona The Elders' Journal.*

We have no wings, we cannot soar.
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.

* * * *

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.

LONGFELLOW.

FROM THE MISSION FIELD.

Changes of Address.—The address of the headquarters of the Norwich conference has been changed to No. 3 Rigby Court, St. Giles, Norwich.

The address of the headquarters of the Newcastle conference has been changed to 12 Villette Mount, Toward Road, Sunderland.

Baptisms.—A baptismal service was held at 36 Linnæus Street, Anlaby Road, Hull (Hull conference), when one soul was added to the fold of Christ. The new member (Brother Percival John Bull) was baptized by Elder William A. Linford, and later confirmed by President William D. Lewis. The following day Brother Bull left for the battle-front, having a greater assurance of returning home in safety.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.